The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—HUNDREDS of families in England have been plunged into deep grief by the foundering of H.M. ship *Eurydice*. The three hundred on board were mostly young men, as is usually the case on training ships. The vessel had been cruising in the West Indies and was now so near home that the cliffs of the Isle of Wight were in full view. She was crowding all sail, and all were doubtless rejoicing in the prospect of soon seeing the loved ones at home. Who would have believed that in a few minutes all but two would have found a watery grave? We have seldom read any thing more strikingly illustrating the utter uncertainty of life. Yet how few lay to heart this uncertainty and seek a better and enduring world! how few are profit by these monitory events! how few are stirred up by them to lay hold upon the inheritance incorruptible, undefiled, unfading, that is reserved in heaven for those who choose this better part: how great the infatuation that makes men cleave so passionately to this shadow of the true life. In the case in question, a rush of wind comes through an opening in the neighbouring hills, and the beautiful and gallant ship, the pride and joy of all on board, pours out her living freight into the depths of the sea. It was the Sabbath-day. How many on board had lifted up their hearts in fervent prayer, and had opened the Scriptures for private meditation? Many, we hope. Yet we know that there are too many of Her Majesty's vessels on which the number of those who are willing to be known as Christ's, is very, very small. How should all who are interested in the salvation of this class of men, be stimulated to redouble their efforts and seek grace from on high in their behalf.

—WE regret very much that the Rev. C. P. Hard of the M. E. Church, Madras, has been obliged to leave for America, on account of failure of health. It is not quite three and a half years since Mr. Hard arrived in this country, and took charge of the work in Madras as Presiding Elder for the district. His great ability, large experience and devotion to the work, have been of incalculable advantage to the work in Madras and neighbourhood. All this only makes it the harder to part with him. Many of his friends have been of the opinion that he has overtasked his strength. What he specially needs is rest, and if he will take this in America and not give himself to new work there, we may hope that after a season he may recover strength so far as to warrant his return to this country. His departure has necessitated some change in other appointments, and we understand that the Rev. Mr. Shaw will be transferred from Chudderghaut (Hyderabad) to Madras, the Rev. Wm. Curties succeeding him at the former place. We believe we have not yet mentioned that Mr. Pincott, for some years army Scripture-Reader at Colaba, has now an appointment in connection with the M. E. Church. He has been for some months labouring along the line of railway between Bellary and Shahabad.

—MR. MANOCKJI H. MODY, a well known Parsee gentleman of Bombay, who embraced Christianity about five years ago, has lately returned from England, where he has spent rather more than two years at the London East-end Training institute, under the care of Mr. Grattan Guinness, in study with a view to greater efficiencey as a preacher of the Gospel. Since his return, Mr. Mody has been preaching with great earnestness in the open air, to large crowds having a considerable Parsee element in them.

—IT would not be easy to conceive of any more terrific necessity than that which the Captain of the Lloyd's Steamer *Sphinx* believed was laid upon him, when he gave the order to fasten down the hatches when the interior of the vessel was on fire, and thus make over to a fearfully awful death, no less than five hundred Circassians who were between decks. There were three thousand on board, and it seemed as though all would be lost if the men below were allowed to come on deck. The Steamer was on a sandbank, and heavy seas were breaking over her every minute. During all that dreadful night the flames continued to gain upon the steamer. The confusion and cries of the imprisoned Circassians were awful. The horrors of the Black Hole must have been exceeded. The next day the survivors were landed. The captain and crew fled as the Circassians, not understanding the motive of their conduct, threatened to kill them.

—A LETTER received from Rev. C. P. Hard, Sec. S. I. Conference, before his departure from this country, requests us to make the following statements regarding a matter which was referred to in our last issue: viz, the gift of Rs. 5000 by a gentleman in Madras, as a nucleus of a fund for widows and orphans of ministers of that Conference.

"This offer was conditional, but the condition has already been met by the trustees of the Vepery M.E. Circuit, raising contributions to the extent of 3000 rupees, two thirds of which were necessary for releasing the tittle deeds of a valuable property which had been purchased for parsonage and church site in a very eligible location. The interest of this sum is to be available at once; the principal, when the Rs. 5000 have been collected for this purpose, at a date which does not interfere with, and may be subsequent to, the erection of a church building within the limits of the property in which the loan is invested, and which cost us Rs. 10,500. The property at present brings the trustees a monthly rent of Rs. 75."

—THE Rev. Mr. Stevenson, Convener of the Irish Presbyterian Missions Committee, Belfast, left Bombay for Europe last Saturday. He has visited Japan, China and India, devoting his attention specially to the mission work carried on in those countries. Wherever he has been we are sure that he has met with a hearty welcome. Missionaries of all denominations have been delighted to make his acquaintance, and converse with one so well informed concerning the great work that they have at heart, and so deeply interested in it. He is accompanied by Mrs. Stevenson, and when he reaches Ireland again, will have made the tour of the globe.

—WE have received the Report of the Irish Pres. Mission in Guzerat and Kattyawar. There were 16 adults baptized last year; the number of communicants is 238; total number of baptized, 847; unbaptized adherents, 893; orphans, 66; scholars, 1149; in the English school at Surat, 153; at Anmedabad, 261. The changes in the mission staff have been already noted by us. We regret to say that Miss Patteson, one of the Zenana missionaries, has been obliged by failure of health to leave for Europe. We hope to make some extracts from this report in an early issue.

—MR. K. A. BURNELL completed his evangelistic tour in India last week and left on Saturday for Europe. The chief cause of regret, in connection with this visit, is that our brother has been able to spend so little time at the stations visited by him. He has greatly endeared himself to those who have come in contact with him. God has blessed the meetings held to the quickening of many Christians and the conversion of others. We make the following extract from 'A Parting Word' of his now before us, dated Delhi, April 8th:

The "One Hundred Days of Christian work in India" close to-day. Thirty-two towns and cities have been visited, several of them twice. It has pleased God to bestow such health and strength that we have averaged little less than three meetings per day. In some places three, four and five meetings have been held with native Christians and Hindus—speaking through an interpreter. We have travelled 5,500 miles by rail, and over 500 by other conveyance. Every connection has been made but one, and that on an unfinished railway, where trains were running irregularly.

A goodly number have professed conversion, and numerous catechists, teachers and pastors, have expressed their gratitude to God for what they have learned in the Bible Readings, the Evangelistic Services, and the Gospel Meetings. The Daily Union Prayer Meetings of Madras, Allahabad and Calcutta were direct and natural outgrowths of the services, and have promise of permanent good. A late letter from Madras gives the average attendance at threescore.

With deep sincerity we entreat all that we have met, and to whom we have spoken, to live as seeing Him who is invisible, and to act as those that must give account. We must deeply feel the responsibility resting upon you for the salvation of India's more than two hundred millions, and we would share that responsibility with you.

We suggest and urge that requests for prayer be sent to these Central Daily Union Prayer Meetings, and our hope is that many more of these daily fires will be kindled till India shall know redemption through the blood of Christ. The post-office direction is simply,—Daily Union Prayer Meeting, Madras, Calcutta or Allahabad.

—SOME thirty or more large ships and steamers in our harbour have been engaged as transports, and a good many of them will be leaving next week for the Mediterranean, with detachments of troops of all arms. Two regiments of Native Infantry, one of Goorkhas, two batteries of Royal Artillery, two companies of Sappers and Miners are among the first that will leave our shores. All this looks like war, but may possibly be simply a means of preventing war. The door for negotiation is not yet closed. The Native troops are embarking with great alacrity, evidently thinking it an honour to go to war with Europeans. Sir Richard Temple has been almost every day afloat, visiting the transports and inspecting the arrangements made for the reception of troops. And this is the time of year when Governors have usually thought it necessary to be at the hills.

—WE cannot do more at present than acknowledge receipt of *The Indian Evangelical Review*, for April.

The Bombay Guardian.

SATURDAY, APRIL 27, 1878.

LANOLI CAMP-MEETING.

THE Camp-Meeting closed last Tuesday evening about 10 o'clock. It commenced on the morning of the 17th inst., and was thus seven days in session. They are days that will be long and gratefully remembered by those who had the privilege

of being present. The site is admirably suited to such a gathering. The place is one of nature's own Cathedrals. Noble trees intertwine their branches overhead, yielding not a dim religious light but rather an undimmed religious light, while shielding from the fervid heat of the sun. The temperature of the place wos most agreeable by day and by night. Nearly 30 tents were scattered here and there among the trees, but all within an area of a few hundred yards diameter. In the most open part of the encampment, there was a platform for the speakers and and in front of this benches and chairs for the accommodation of several hundred persons were arranged. We were told that on Sunday evening there were as many as 350 present. Many parts of India were represented in the meetings, especially Bombay, Poona, Baroda, Egutpoora, Ahmednuggur, Indapoor and other places in this Presidency; Northern India, Central India, Sindh, Hyderabad, (Deccan) and the Madras Presidency. The following ministers were present: of the M. E., Church, Mesrrs. Osborn, Row, Wheeler, Bowen, Blackstock, Gilruth, Nichols, Robbins, Gladwin, Shaw, Curties, Fox, Janney; of other bodies, Mr. Fairbank and Dr. Ballantine of Ahmednuggur; Mr. Burnell of the Madura mission; Mr. Stothert, Messrs. Naryan Sheshadri, and Dhunjibhi Nouroji, of the Free Church Mission; Mr. Shahoo Daji and a number of other Native Christians. Rev. Vishnoo Bhaskar, Am. Mission, Bombay, Dr. Partridge, and Col. M' Causland, fellow helpers in the work of the Lord, were present throughout, as was also Dr. Fraser of Poona. Many came up with no very strong confidence that the meetings would be successful. But we have not heard of any who remained more than a day who did not gladly testify to the great spiritual power of the Meeting. It had been convened specially that Christians of different localities might spend a season in waiting on the Lord for the outpouring of the Holy Spirit; it had been preceded by much prayer; and the blessing granted was really beyond the expectation of the most sanguine. From the first day, and more and more every day, it was evident that the power of the Spirit was gloriously present, fusing all hearts together, and producing on all the feeling that God was in the midst. The addresses were almost all on the subject of the Holy Spirit. Prejudices and doubt fled away; hungerings and thirstings after righteousness sprang up in many hearts; the spirit of consecration descended; confession was made of shortcomings and failures and half-heartedness in the Lord's work; and it was not long before the Spirit seemed to descend on all the assembly. It was with no selfish desire to have a mere season of religious enjoyment that the majority came together, but rather with the idea that they needed to receive a refreshing from the Lord that would fit them to work the better for the Lord. And there is good reason to believe that this end has been and will be realized. Every day there were conversions of those who had not previously submitted to the Lord, and were awakened and led to Christ in these meetings. And we shall be much surprised if reports do not come to us from various quarters, of reviving influences enjoyed as a result of blessings received in these meetings. There was a considerable number of native brethren present and we do not think that any class were more blessed than this, judging from the enthusiasm of their expressions. The principal meetings of every day were at 7 a. m., 11 a. m., 4 p. m., and 7 p. m. The afternoon meeting was in the vernacular, but there was in the large tent a Bible reading at the same hour; there were also women's meetings and meetings for children. But the voice of prayer and praise was constantly heard and many sought seasons of private communion with God in the grove. We are indebted to Bro. Osborn, presiding elder of the Bombay district, for the Lanoli Camp meeting. He was prominently connected with the National Camp-meeting Association of America, for a number of years, and knew the value of such reunions, when carried out under the guidance of the Lord. There were many difficulties in the way of introducing any thing of the kind in this country, but they were overcome by prayer and faith: and we congratulate our brother and those whose hearty co-operation was given, upon the overcoming of these obstacles and the manifest blessing of the Lord.

We ourselves had not the privilege of being present at this meeting, except for the last day and a half. A friend who was there from the opening, has favoured us with the following jottings:

The conviction among God's people that they were not doing their duty and were too weak, faint and ignorant to do the work God had given them to do, led them to inquire if there were not some better way of life and labor than any they had hitherto found. They became convinced that the hidings of this power are in the fulness of the Holy Spirit. And as they saw that in the Scripture the Holy Spirit is promised to all who persistently ask for him and that they are commanded to ask and receive the Holy Spirit, and to be "filled with the Spirit," they could think of nothing better than to withdraw themselves apart from the scenes of care, business and pleasure and unite themselves in the earnest pursuit of this inestimable gift. This they have done and the results have been highly profitable and promising. From the first to the last God was evidently among the people.

The preaching was plain and simple and often nothing more was attempted than an exposition of some text or of a Scripture doctrine, in a conversational way; nothing learned, eloquent or striking was attempted. But never was better attention given by any audience. Every word was eagerly taken up as the thirsty earth drinks the rain. Evidently because every sermon and address had special reference to the work of the Holy Spirit.—Only this one theme was constantly pursued and with the happiest of results. At first solemnity, and then sadness, seemed to prevail as the people began to see their privileges, and to realize how far short they had come,—soon they began to confess before God their felt wants, their backslidings in heart and life,—their failures and little fruit, and want of faith, love, meekness, patience, self control, gentleness, longsuffering, zeal, watching and prayer.

This was followed by contrition and a dedication of themselves anew to God, as they saw their privileges in the new light thrown on their minds. They did not hesitate to come boldly forward and state their wants and distresses nor were they ashamed to kneel in numbers in front of the stand, and call on God alone and beseech him to heal them and grant them the promised Gift of the Holy Ghost.

Numbers testified that they had received such an increase of love to God, peace and joy in the Holy Ghost, that they had no doubt they had been heard and their prayers answered. This state of things went gradualy on until every body seemed filled with joy and peace in believing.

Several unconverted people were converted and others evidently were awakened, but as few beside believing were present the work of conversion could not greatly increase. Two points perhaps in connection with this Camp meeting may be particularly noticed.

1st. The doctrine taught showed to believers that it was their privilege to be saved not only from *sin* but from *sinning*, that is to say, from unholy passions and un-Christlike tempers, from all that is contrary to the mind of Christ. The being so filled with the Spirit as to exclude all uneasy, disquieting and corrupting passions and tempers.

That they may have power to work the works of God; and that they may have this now in answer to believing prayer many were led to ask believingly and it was wonderful to observe the change produced in their spirit, conversation and manner.

The sad and desponding were filled with joy and gladness.

People who confessed that they had been impatient and imperious became forbearing and gentle. Others who had been in bondage to pride, fear or shame of the Cross of Christ, found deliverance. Some who had lost their relish for divine things and were beginning to love the world and the things of the world, had their affections purified and raised to things above.

If these things be not the work of the Spirit whose work then is it?

2nd. The expression which the people gave to their joy and gladness, peace and mutual love. Our emotions and passions have their appropriate outward expressions in mien, tone, word and gesture. But that spiritual feelings and desires and holy passions can have appropriate natural language, is almost unknown even among God's children, and is in the opinion of wise men of the world and of unlearned men as well, a sure evidence of madness, fanaticism or intoxication of new wine.

At times, at these Camp meeting services, observers from without would have said that these men and women were foolish, wild or intoxicated. For as they sat under the preaching of the word, or listened to prayer and testimony or sang praises, often tears would be seen and smiles of joy; then, hearty and heart-felt responses aloud of *Amen, bless God, Praise his name!* would be heard. Occasionally at some particular deliverance described in testimony, or under the joyful impulse imparted by some happy illustration and application of the word, even ejaculations like those heard in laughter were heard, and sometimes, in the social meetings, even laughter itself was heard.—Yet in all this no one present seemed distressed, grieved or offended—the people seemed to have the spirit which pervades a happy and reunited family of children who have returned to their father's house to enjoy the bounty, freedom and joy of a kind, loving and wealthy parent.

Prescribed forms, precedents,—personal rights, tastes and dignities seemed to be lost in the fearless freedom of love and mutual good will. Conventionalities, caste, rank and ministerial distinctions seemed to melt away and give place to a higher law,—the law of love which united the people in sweetest simplicity and love. It was a place upon which the breath of heaven seemed to have come and to bring with it a spring time of young fresh life with all its balm and fragrance, its blessed melodies and visions of "the land that is far off." The people returned with great joy, blessing and praising God; for the mountain top became a Bethel to them and the risen Lord seemed very near, for they truly heard his voice speaking confortably to their needy asking hearts. That this life and light may speedily become the inheritance of sad and desponding Christians now sitting in darkness and bodage, and that it may break forth as the morning upon the gloom of heathen night is the prayer of one who was there.

F. M. W.

Since writing the above we have heard the opinion expressed by those who had the means of forming an opinion that as many as twenty sought and found the forgiveness of sins.

INTERNATIONAL BIBLE STUDY.

May 5th, 1878. 2 *Chronicles* xix. 1-9.

JEHOSHAPHAT returned in peace to his house, we are told. That is, he came back safe and sound from the battle where he had seen Ahab, King of Israel, fall by the judgment of God. He could hardly have been very comfortable in his mind. He must have felt that he was not in a right position, aiding an idolatrous monarch whom the judgment of God was pursuing, to fight his battles. At the gates of Jerusalem, he is met by the prophet Jehu who expostulates with him in these terms: "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from the Lord." The sin of which Jehoshaphat was guilty is one that has often been committed by leading men in the Church of Christ. Men who do not even profess to be followers of Christ, have endeavoured to obtain the countenance and support of Christian men and too often these have fallen into the snare. Wicked rulers have found it for their advantage to form a state alliance with religion, and even to support the institutions of religion out of the public funds, binding thus the ministers of religion to exert their utmost influence with the people, to make them docile and obedient, however iniquitous the measures of the ruler. Another form of this insidious snare is seen when Christian men join with the multitude or with persons of influence, in praising men of distinguished ability, whose avowed sentiments are directly opposed to those of the Bible. Too often, religious papers even speak of distinguished authors who discard the authority of Scripture with a commendation that shows a sad readiness to merge the claims of God in the tribute rendered to popularity. We are in the world to help the cause of the poor and needy and the cause of righteousness. How much more noble the conduct of the prophet Jehu, who did not shrink from telling the king to his face that he had sinned in allying himself with the guilty king of Israel. If we would really help the ungodly let us help them to come to the knowledge of their ungodliness. It

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is an unhappy sign of our times, that a man's position relatively to God and His truth is scarcely taken into account in forming an estimate of his character. Well, why should we not recognize the special gifts and talents of men if they have no piety? We may recognize them; but not in such a way as will convey the impression that we regard loyalty to God as not of vital consequence.

It is interesting to observe that while reproof is administered to the king of Judah, the respects in which he had honoured God were not forgotten, but renewedly mentioned. And perhaps it was because of this kindly commingling of praise with censure, that the reproof was received by him in good part. The solemnizing judgment on Ahab, and the message of the Lord to himself, seem to have been greatly blest to Jehoshaphat. He visited all parts of his kingdom, in order to bring his personal influence to bear upon the people in favour of a revival of true religion. It was a very different royal progress from those that have been generally chronicled. Not for purposes of ostentation, not with stately ceremonial; but in a way more in accordance with his particular mission at that time. He summoned the people every where to return unto the Lord God of their fathers, in faith and consecration, renouncing all things forbidden in the books of Moses. He reminded them of the judgments that had been executed upon Israel and also upon themselves, because of their unfaithfulness. He sought to improve the civil administration of affairs, by instituting courts of law in every place, and appointing suitable judges.

In instituting these judges, he addressed them very solemnly and impressively as to the responsibility of their office and the sacredness of their function. Could any more suitable exhortation be addressed to the judges of our day? "Take heed what you do: for ye judge not for man but for the Lord, who is with you in the judgment. Wherefore now, let the fear of the Lord be upon you; take heed and do it for there is no iniquity with the Lord our God, no respect of persons or taking of gifts. Thus shall ye do in the fear of the Lord, faithfully and with a perfect heart."

THOUGHTS ON THE GOSPEL OF JOHN.

vi. 53-56. In all this language there is a reference to the Paschal lamb and to that which was taught by it. The Jews were saved from destruction by the passover, and the Paschal Supper pointed to the propitiatory death of the Lamb of God. Christ dies that we may live; but we do not get life from his death alone. It is not death but life that quickens us; and that same Jesus who died and rose again is our life, as the vine is life to the branch. Melted by the contemplation of his love upon the cross, we fall at his feet and abandoning the idea of any ground of confidence in ourself, we take him as made of God unto us wisdom, righteousness, sanctification and redemption. That which is of the flesh is flesh; that which can be eaten is made subject to thebody. But as the body appropriates foreign substances, and assimilating them finds life in them, so the soul must apropriate Christ by faith and find its life in union with him. Our Lord knew that there were men gross-minded enough to take him literally, for there were some then standing before him that did so; but literality involved such absurdity that it could be left to work its own refutation. To take him literally was to make him say that there was not a soul then existing that had life.

"There are some of you that believe not." 64. They were offended; but if they had had a true faith in Christ they would not have been staggered by his words; they would have waited for further enlightenment. Some light would have come to them in the words, "it is the spirit that quickeneth;" therefore all that I have said about my flesh giving life, is figurative, though it has a basis in the fact that through my death and resurrection, life is to come to men; "the flesh profiteth nothing;" even my flesh could of itself convey nothing: "the words that I speak unto you, they are spirit, and they are life."

"Many of his disciples went back." 66. His words dissipated the fine prospects they had been led to form, and showed them that Jesus would not employ his marvellous powers for the gratification of their worldly desires.

"The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil." vii. 7. Thus our Lord describes his ministry to those who were beyond the circle of his disciples, nor did he ever fail to testify against the evil that appeared in his disciples. The follower of Christ must bear the same testimony against an ungodly world, whatever it may call itself, and must prepare to be hated of men. Our Lord's testimony was in love, for he only sought to take from men what he saw would involve their destruction; and ours will be of little avail unless it be in love. "Then went he up unto the feast." 10. This Gospel speaks very sparingly of what our Lord did and said in Galilee, that having been sufficiently reported by the other evangelists. But almost all John's Gospel relates to what took place at Jerusalem, when Jesus went up to the great annual festivals, or on the journeys thither and thence.

"How knoweth this man letters, having never learned?" 15. They were surprised that one who had been brought up in an obscure provincial town, should have such a remarkable command of language, that his diction should be so free from provincialisms, that he should have such acquaintance with the Scriptures. The greater part of what was truly wonderful in his discourse was hid from them because of their carnality; but they could perceive enough to make them exclaim that never man had spoken as this man. And there can be no question that the best development of the mental powers takes place when there is the best development of the moral powers. The grand mistake of our men of science, men of thought, men of culture, sages, philosophers, geniuses, whatever you may call them, is that they do not recognize this great truth. Without a genuine faith in God the intellectual acquisitions of a man will all be vitiated. The fear of the Lord is the beginning of wisdom, and the beginning of knowledge. There is no man that so wisely cultivates the field of his whole nature as the man whose whole nature is subjected to the will and the teaching of God. What was the subject of remark in Jesus of Nazareth, has often since been noticed in a less degree in the followers of the Saviour.

"He that sent me is true, whom ye know not. But I know him." 28,29. They showed that they knew not the true God by their inability to receive the message brought by his Son. To acknowledge that they knew him not was too profound a humiliation for those who had been all their days laboriously accumulating a righteousness of their own. Nothing could be more evident to men of the least discernment than that Christ knew God. The thing then for every one who had a genuine solicitude to know God, not merely to have the reputation of it, was to become a humble disciple of Jesus of Nazareth. Apart from Christ, God is the unknowable; not that there is any reason in the nature of things, why God should be unknown; God may more easily be known than his works; but it is simply a result of sin, indisposing men to receive the manifestation of God.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." 38. This is very instructive, in its bearing upon Scripture interpretation. The rivers of living water are mentioned only in one place in the old Testament, and that is in the well-known vision of Ezekiel where the river is seen issuing from the temple of the future. Messianic times were prefigured under Jewish images, because there was no other way in which even an approximate idea could have been conveyed to the Jews. Here evidently a mighty spiritual influence is intended. It is a graphic way of putting what is concisely stated in the prophecy of Joel. But spiritual influence can only go forth upon this earth from believers. The evangelist tells us plainly that Christ's reference was to the outpouring of the Spirit of God after his resurrection.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—An incident full of encouragement to Tract Distributors and those engaged in Mission Work has lately come to my notice which I hope you will consider worthy of insertion in your paper. About 30 years ago a Hindoo named Anthrawady, the Mess Writer of the 41st M. N. I., received a Tract on "Caste" in Telegoo. Through its instrumentality, without any other apparent means whatever, he was converted, and, afterwards baptized. A few years after this event he came in contact with that devoted child of God, General Bell, then commanding the Pegu Division and living in Rangoon. He pointed out to him the privilege as well as the duty of personally making known to others the great things the Lord had done for his own soul. He still continued his secular calling of Mess Writer but devoted himself out of hours to the work of propagating the Gospel in the Regiment and to others wherever he was stationed. He formed a Church in the Regiment to which he now ministers. About 170 members have at one time or other been received into communion with this Church. With his own hands he baptized about 80 adults. The highest testimony to his attention and efficiency in his Secular calling as Mess Writer, is in the fact that he has held the office for about 30 years, and is still doing duty with the same Regiment in which he was first converted. For his ministerial labours he has never received pay. Almost all his converts are from among the Hindoos, and some at least from among the High Caste ones. He has a few enquirers at this present time who come to him for instruction. An authenticated instance such as the above, besides being a call to Native Christians to go and do likewise, is full of encouragement to those who like myself believe that the great work of preaching the Gospel throughout India must be done by the children of the soil, and not by a few foreigners whose duty it must be to train the converts and seek to inspire them with Missionary zeal. Native Christians can stand the climate better, can speak the language better, and can live very much cheaper on acconnt of their food and dress being that of the country. I was so glad to observe that Anthravady retains his natinal costume, perhaps humanly speaking it is partly thus that he obtains such influence over his countrymen. So many Native Christians copy the Padri Sahib's dress, habits and food, which besides being expensive and unsuited to the climate are calculated to raise a barrier of separation between them and their heathen neighbours. It seems certaily better to retain all that is Eastern except the idolatry and that which is directly or indirectly connected with false religion. The natural heart is prone to look to externals and consequently many Heathen think that Christianity consists in food, dress &c., and thus the Devil blinds them to the real change of heart by calling attention to that which is external and non essential. What there is to admire in the little round skull cap which so many Native Christians substitute for the more graceful national turban and why Native Christians' feet should require boots I fail to see. I am afraid Missiou Orphanages are partly to blame for thus Europeanizing Native Christians. I once asked a Native who had been trained in one why he did not wear a turban. He told me he did not know how to fold one! Yet I am convinced that these little things overlooked by so many create prejudices against Christianity.

I remain &c.,
BRITISH OFFICER.

Tonghoo, Burmah, 5th April 1878.

DEAR SIR,—Allow me to thank you very much for the kind publicity you have lately given to my name.

I do not quite agree with all you say, but I trust I derive some profit from reading your vigorous writing; and I hope your recent severity has helped to humble me before my GOD.

Can your readers say whether the mercy seat was invisible when

(i.) Israel was on the march,
(ii.) Jordan fled,
(iii.) Jericho fell, or
(iv.) Dagon became a stump?

Was no worship offered before the Cherubim what time a blessing came on the (i) inhabitants of Kirjath-jearim, and (ii) house of Obed-edom; and when the Ark was borne on glad men's shoulders, the trumpets going before, the ministrels following after, while in the midst were the sweet chaunters and the Psalmist-King dancing in a linen ephod?

Can we learn nothing from the fate of

(i.) 50,070 men of Beth-Shemesh,
(ii.) Uzzah the son of Abinadab, or
(iii.) Queen Michal.

Native Christians of Ahmednagar learn much in the presence of a huge map of Palestine, but that has never been mistaken for an idol, and it is doubtless useful in its way; though for my own part I should prefer to pray before a cross, or a crucifix, or a picture of the mother and child, because the salvation I hope in is not geographical but personal.

With regard to your indorsing Dr. Meurin's argument about the reformation, I may say that I for one claim to belong to the same church as the brave Judith, and the chaste Susannah, and the valiant Maccabees, and in fact all the saints from Abel unto John, from Sarah to Priscilla, and onwards while "Still the race of heroe-spirits pass the lamp from hand to hand."

Far from me and from my friends be any attempt to date GOD'S Eternal Truth from an act of Henry, or an edict of Constantine, from a judgment of Pontius Pilate or an army order issued by Herod.

With great respect,
Your obedient servant,
W. S. BARKER, B.A.

[The Rev. Mr. Barker does not appear to have read very correctly what we wrote. It is one thing to say that the religion of Rome was established in England before the days of Henry VIII., and a very different thing to say that the religion of Protestants came then into existence. The principal change then wrought was this: the Church of Christ had previously been under the persecuting yoke of the false church; it then was enabled to take up a position of independence. With regard to the ark, it is evident from Exodus xxv. 10 and 17, that the ark and the mercy-seat were separate. It was the former and not the latter that was carried before the Israelites at Jordan and Jericho and on the other occasions mentioned.—ED. *B.G.*]

NOTICE.

SPECIAL services are being held daily in a tent in Falkland Road Hall compound, week-day services, 7 A.M. and 7-30 P.M. On Sunday, 7-30 A.M. and 6 P.M. The public are invited.

Epitome of News.

SATURDAY, APRIL 20.

—Dr. S. Wells Williams writes thus on the China Famine: In the Peking Gazette for Jan. 8, the Governor of Shansi province reports that more than a thousand persons are dying daily by famine, and that between five and six millions of people are dependent on public aid for living. His ears are filled with the cries of men and the weeping of women—his eyes with all sights of suffering and wretchedness. In a recent journey the roads were obstructed by the unburied dead, for which his cart must turn aside lest the wheels should pass over the bodies. The emaciated people along the way cried for help, and when they could cry no longer dropped down to die with the rest. The Emperor grants his petition that 600,000 peculs (133 lbs. each) of rice on their way to Peking may be given to Shansi. Three or four times that amount would not suffice.

Two or three missionaries are trying to distribute relief in the city of Ta-yuen, the capital of Shansi. They mention that the extremity of want had compelled parents in some cases to boil their children for food. A village of a hundred families had lost 42 persons in twenty days, and the living were too week to bury the dead. In other places, out of eight hundred families, one-fourth had perished from hunger.

The people of this province are true to their history, and are generally law abiding. They do not rebel or raise any disturbance, although swept away and none left to pity them. One family possessed of land and houses, numbering eighteen persons, poisoned themselves, leaving one survivor to hand down their name to better times. Such tales might be repeated in everchanging variety, adding only deeper tales of horror and misery.

The efforts of the missionaries are directed to dispensing the aid placed in their hands, and one of them had given $140 out of his own salary.

Two or three memorials were sent to Congress last month, asking that the surplus of the Chinese Indemnity, now in its keeping, might be sent to China, to relieve her distressed subjects. But the Senate Committee reported adversely to the request, because it would take so long to get food to that country, that the starving would all be dead.

—The *Financial Reform Almanac*, in a note on he pension list, says: "The Duke of Shomberg was killed at the Battle of the Boyne in 1690, by an accidental shot from his own side. Dating the pension, which was originally £4,000, from say 1695, the heirs must have received up to 1854, when it was transferred from gross revenue and reduced one half, £636,000, and subsequently £44,000 more, making a total of £680,000. For what? The Duke of Leeds, who seems to have been somehow or other one of the heirs of the Dutch Duke, redeemed his moiety of the pension in 1876 for a gross sum of £29,201." Verily we are a most grateful people, and our gratitude endures "from generation to generation."

—*Bombay Gazette*; Calcutta, 18: "A public meeting was held by the Indian Association at the Town Hall yesterday, to protest against the Vernacular Press Act, which was attended by about 4,000 people, but few Europeans and no public men were present. The Sheriff had been previously asked to convene the meeting, but he refused. The Rev. K. M. Banerjee was in the chair. A number of speakers addressed the meeting, which lasted about four hours. Resolutions were carried, deploring the withdrawal of the freedom of the Vernacular Press."

—*Indian Daily News*, on the Rajah of Pooree case: "The murderers of Seeboo Dass, more unmerciful than mere ordinary murderers, were most careful not to kill him outright; most anxious apparently to prolong his life and his agony. Therefore, and very properly, of course, they get the benefit of the legal quibble. In the abstract, many people will incline to look upon this as a thorough failure of justice, Perhaps it is. But from a political point of view, it has its advantages. Condemnation to an ignominious death of the Thakoor Rajah of Pooree, the living incarnation of Vishnoo, would have incensed the whole population of Orissa; all the Hindoos in India, it may almost be said. They do not seem to be able to think at all of the heinousness and fiendishness of the Rajah's crime; regard only his ancestral dignities and the sanctity with which these endow him; and are, as far as can be judged by the utterances of the native press and the Oorya palkee-wallahs here, quite ready to condone his crime and allow him to commit half-a-dozen more of the sort if it so pleases him. To hang a criminal so regarded by his countrymen would be to make a martyr of him—a very stupid course always."

MONDAY, APRIL 22.

—Again has the imperial edict against poppy cultivation been published in the *Pekin Gozette*, this time because the authorities in Shansi have represented that the famine there has been caused by the quantity of land taken up for the growth of the poppy. The district magistrate of Tientsin has closed all the opium shops in that city, and forbidden all the soldiers and officials to indulge in opinm.

—*Bombay Gazette*: "The news published in the *Bombay Gazette* of the 17th instant, of Native Troops being ordered to Malta, became known at Mhow in the Lines of the 23rd Regiment Native Light Infantry at a late hour on the evening of the 18th. The next morning at an early hour, almost immediately after "roll-call," the native officers waited on the commanding officer, Colonel Bates, to express on behalf of the Regiment their keen desire to proceed on active service. Directly it was known that the native officers had gone to the Colonel, the men collected in crowds round the Colonel's bungalow, and on the Colonel coming out with the native officers, a scene of the wildest enthusiasm took place, the men with loud cheers confirming the representations that had been made by their native officers."

—To those croakers at home, says the Lahore paper, "who have joined in the cry that India is an expensive and useless encumbrance to England, this movement of an Indian contingent to add to the strength of the English army is a splendid rebuff. It will, we hope, open the eyes of all our countrymen at home to the grand power which England possesses while she holds India, aud the fellowship in arms between native and British soldiers on European ground will, we trust, make stronger the bonds of native loyalty to British rule here."

TUESDAY, APRIL 23.

—*Times of India*; Joonaghur: The outlaw Hatoo and a large number of famine-stricken people have recently plundered nine villages, Chitri. Bhatia Nagari, and six other villages. The Joonaghur authorities have not taken proper measures to stop the outbreak.

—Same: "Mr. and Mrs. Bomanjee Cursetjee Bhandoopwalla have issued invitations to a large number of European ladies and gentleman to attend the baptismal ceremony of their children at Amroli Castle, to-morrow. The ceremony is an exceedingly interesting one, and is but seldom shown to Europeans Indeed. We understand that this is the first occasion on which they have been invited to witness it."

—*Friend of India*: "Mr. Arnold in his character of teacher of culture bears an unpleasant resemblance to the fop who vexed the soul of Harry Hotspur, when "breathless and faint and leaning upon his sword" he rested after the labour of battle. Like that spruce gentleman, Mr. Arnold gazes daintily round upon a world of workers, dusty, travel-stained, "dry with rage and extreme toil," and breaks out in lamentations at the "extreme hideousness" of the spectacle. Why is not all this horrid work done in kid gloves and spotless raiment? Cromwell with the dust of Naesby fight still clinging to him is a highly disagreeable spectacle to a creature full of sweetness and light. Falkland attiring himself in a clean shirt is an earnest of better things to come which cheers his despairing spirit. But there is another cardinal defect in this gospel of culture. It furnishes no remedy for the evils it bewails. It contains, when narrowly examined, nothing more than Dr. Watts' celebrated advice to a young man. "Furnish your mind with a good stock of ideas," says the Doctor. "Fill yourself with sweetness and light," advises the living teacher. The difficulty in both cases is the same—namely, *how* to acquire the "good stock of ideas," and how to fill oneself with sweetness and light. On this, the essential point, Mr. Arnold resembles our advocates of war, and has not a word to say."

"Mr. Arnold's discourse on "Equality," which is the opening paper in the March number of the *Fortnightly Review*, contains nothing that he has not often said before. Still it is pleasant reading. It possesses the usual graces of style which mark Mr. Arnold's compositions; it is characterised by all his airy and superior impertinences, and under the guise of insidious compliments, it contrives to plant a small rankling dart of poisoned criticism into a number of men of reputation. The English nation is again divided into Barbarians, Philistines, and Populace; the first are materialised, the second vulgarised, and the third brutalised. As one peruses Mr. Arnold's expressions of sublime scorn for "the hideousness" of English middle-class life, one is seized with a great curiosity to know after what fashion this sensitive and refined creature manages to get through his own existence. Is Mr. Arnold, to his friends and acquaintances, a perpetual rayer-forth of "sweetness and light"? Are his movements always elegant and beautiful after the Greek fashion? Is his conversation carefully modelled on the lines of the Platonic dialogues? We confess we should like to see the apostle and great high-priest of culture in his habit as he lives; we should like to see the preacher of this new creed, a living embodiment of Greek elegance and social fascination, combined with the sternness of moral rectitude which characterised the Jewish Prophets—Isaiah and Alkibiades rolled into one, and blended into a superior product by the amalgamating power of the "sweet reasonableness" of that portion of Christianity which recommends itself to Mr. Arnold's artistic mind."

WEDNESDAY, APRIL 24.

—*Bhmbay Gazette*: "When the Native Press, instead of looking at the crime committed, (by the Rajah of Pooree) and judging it according to its deserts, wish to have it burked because the alleged perpetrator of it is an "incarnation of Vishnoo," it shows how unenlightened it still is; how lip-deep the admiration of its editors for British law and justice; and how unfitted it is yet to be considered an honest teacher of the people. It has yet to learn that even-handed justice cannot be worthy of the name if it does not do its duty all round, irrespective of persons; and until native newspapers can realise that if "incarnations of Vishnoo" or any other deity commit murders, the carnal part of them must be hung in order to satisfy modern ideas of outraged humanity, they have yet a serious lesson to learn in that moral education which they are accustomed to write so glibly about."

—The foundation stone of the new building for the Alexandra Native Girls' English institution, which is to be situated in front of Miss Prescott's School, and near the Gymkhana pavillion, was laid yesterday afternoon by His Excellency Sir Richard Temple, Governor of Bombay.

—We learn that the Government of India have issued orders to all the local Governments, that no action is to be taken under the Vernacular Press Act without the previous sanction of the Government of India, and that no retrospective action, based, that is to say, on the previous character of a publication,

should be taken at all. Local Governments have been recommended to issue a circular of warning, such as has been already published in the Punjab and the North-Western Provinces.

—The Captain of the steamship Durham on arriving at Wellington, New Zealand, Feb 26, reported having seen a monster serpent off Nerowns Island. Thirty feet of the monster was visible out of the water. The crew and passengers corroborate the report.

—*Overland Mail*; April 5: A shocking agrarian outrage—one as black as ever been chronicled—stares us in the face this week to prove that Irish tenants are not pacified by the Irish Land Act. The Earl of Leitrim, who has been brutally assassinated with his clerk and coachman, was though a Liberal, a bitter opponent of that Act. He was an exact but not an exacting landlord, indulging freely, however, in his right to get rid of tenants who opposed his plans. In that process he has had to pay heavily for compensation under the new Act. His lettings have been at low rents, and the compensation paid for improvements heavy. Lord Leitrim has had many legal contentions, and was once before shot at. He then courageously seized his assailant. In the outrage of this week his lordship was shot while riding through a desolate part of his estate, and apparently, in the struggle that ensued, was beaten unmercifully about the head with the gun-stock. The two attendants who were with him were both murdered, and the assassins were seen from a cart that was following to make off across the bay, which was near the scene of the outrage, in a boat which they had brought from some distant part of the coast.

The Shah is to visit the Russian capital before proceeding on his journey to other European cities.

It is feared that Mr. Ogle, the Volo correspondent of the *Times*, has been assassinated by the Turks. He had gone to Macrinitza unarmed, and was next seen alive after the engagement on March 29 at a village near Macrinitza asking for horses to carry him back to Volo. His dead body was found the same evening at Macrinitza, and was taken to Volo.

By the Treaty of San Stefano poor little Greece is left out in the cold altogether; and, to make bad worse, a large tract of land containing a pure Hellenic population is attached to the new Slav State. Bulgaria is to comprise the greater part of ancient Macedonia and Thracia, and extend to the Bay of Salonica. By this device nearly a million Greeks—equal to two-thirds of the population of the Greek kingdom—will be subjected to about two and a half million Slavs. Now, the Greeks look upon the Slavs in general, and the Bulgarians in particular, as an inferior race altogether. They achieved their own freedom half a century ago, by acting up to Lord Byron's words,—

Hereditary bondsmen! know ye not
Who would be free, themselves must strike the blow?

and now they form a small independent nation, and the nucleus of a larger, whilst the freedom of Bulgaria has been achieved by the Muscovite, and amounts merely to exchanging the rule of King Log for that of King Stork. The maintenance of the *statu quo* in Thessaly, Epirus, and Candia must be disappointing; but the annexation of Macedonia to the new vassal State is infinitely galling to Greek pride. The Greeks of Roumelia would like best to belong to an independent State of their own nationality; but, if they had no other choice, they would rather be under the rule of the Moslem, whom they dislike, than the Slav, whom they despise. This readily accounts for the intense hostility with which all Greeks look upon the formation of a Bulgarian principality bordered by the line proposed in the Treaty of San Stefano.

Thursday, April 25.

—*Bombay Gazette*: "The debate in the House of Commons on Sir John Strachey's Famine Budget seems to have been remarkable for the unanimity with which all the speakers condemned the Licence Tax. Mr. Massy, a former Finance Minister of India, Sir George Campbell, the most honest and one of the ablest of Indian civillians, Mr. Fawcett, Dr. Lyon Playfair, Mr. Denison, Mr. Andrew Grant, and others, all gave utterance to feelings of astonishment and indignation similar to those which were excited in this country by the news that the great officials who make the laws for India had dishonoured themselves and the services to which they belong by exempting the official class from liability to direct taxation."

Friday April 26.

—The Bishop of Rangoon baptized forty-two Chinese converts on the 7th instant. The candidates were baptized in their Chinese names.

—The Str. *China*, with English Mails, left Aden for Bombay, Wednesday, 7 P. M.

—The Japanese have come forward in a very handsome manner to aid in the attempt to relieve the distress in China; the Emperor and Empresses heading the subscription list with 2,000 *yen*, the Ministers following with 10,000, and other officials offering each a day's pay. The sum of subscriptions has already reached over, 25,000 *yen*.

—Deaths last week, 499.

—A very interesting and friendly notice of the Camp meeting at Lanoli, appears in to-day's *Times of India*.

—Same; telegram, London, 25th: Nothing approaching a good understanding has been come to. The Russian Government show no signs of yielding, and England is certainly not disposed to make any concession.

The position of affairs in Turkey is regarded as more and unfavourable to Russia. The Mussulmans in Roumelia, goaded by the cruelties of the Bulgarians, are in open insurrection, which a whole Russian *corps d'armee* are engaged in suppressing.

War, though not actually declared by England, is now looked upon as inevitable, and the English preparations are being pushed forward with all possible speed. Nothing can exceed the excellent condition of the Reserve Forces, who are unanimously regarded as a splendid success. England and Austria are now believed to have a regular understanding, while our relations with Italy as well as France are of the most friendly nature. Prince Bismark and Prince Gortschakoff are both seriously ill.

—Mr. Henry Brown, J.P. of Bradford and Rawdon, who died at Brighton on March 25, at the age of seventy-four, has bequeathed, free of legacy duty, nearly 30,000*l*. to various institutions.

—*Times of India*: "Our London Correspondent, telegraphing to Egypt so as to catch the mail, says that in the House of Commons on Friday night Mr. Fawcett pressed Mr. Gathorne Hardy for an answer about the Town Hall of Bombay. Mr. Gathorne Hardy said that the Town Hall was Government property, and that the use of it was refused to the memorialists because it was understood that the meeting had been proposed in opposition to Government legislation. Mr. Fawcett complained of the unsatisfactory nature of the reply, and promised to revive the discussion in a more formal way."

—Government have appointed Mr. T. B. Kirkham, of Elphinstone College, to act as Educational Inspector of the Central Division during the time that Colonel Waddington acts as Director of Public Instruction in the absence of Mr. Chatfield.

—Some very curious calculations, says an English paper, have been made by Mr. Reginald Palgrave in the new edition of his book upon the House of Commons, as to the time taken up by motions for the adjournment of debates and kindred motions in Committee. He calculates that during last Session no less than three hundred and fifteen hours, or thirty-nine Parliamentary days, were so occupied; and if to these are added the hours taken up by questions, we find that no less than nine weeks out of the twenty-four during which the Session lasted were subtracted from the time available for the transaction of business. These figures may well make us open our eyes.

—Mr. W. Stewart has been appointed Superintendent of the Preventive Service, Bombay, on the retirement of Mr. Thomas Jervis.

—Fifty-seven out of one hundred and thirty-seven candidates who presented themselves at the recent F. E. A. examination, which was held at the Town Hall in the beginning of this month, have successfully passed the examination.

Miscellany.

—Dr. Cuyler in the *Evangelist*:

"We have had a great many Lives of Christ from various eminent authors, during the last dozen years. Dr. J. Glentworth Butler is about publishing—from the press of the Appleton's—the most unique contribution to the study of our Lord's earthly life and labors which has yet appeared. It is a biography arranged in chronological order, and accompanied with brief "readings" and choice comments from two hundred eminent Christian authors. For example, under the head of Christ's temptation on the mount, we have a narrative of the transaction, followed by the choicest observations upon it by such scholars as President Woolsey, Dr. Farrar, Pressense, Prof. J. L. Porter, Bishop Hall, Dr. Macleod, Prof. Hitchcock, and F. W. Robertson. The volume is not merely for study as a commentary, but as a nutritious and delightful book for popular reading. It will be especially rich in spiritual suggestions condensed into the smallest compass. The work will be issued in two volumes—entitled "The Bible Reader's Commentary"—and will be illustrated with maps and views of sacred localities. Many of the paragraphs have been prepared especially for Dr. Butler's work by Dr. Schaff, Dr. R. S. Storrs, and others.

"The mention of our brilliant Brooklynite reminds me to record one of his great feats of memory which he exhibited in our Academy of Music on Tuesday evening. For two hours Dr. Storrs poured forth, to a most cultivated audience, a complete historical narrative of, and *critique* upon the Ottoman Empire from its origin. Without a scrap of paper in sight, he gave every minute date and the fullest descriptions of localities connected with Turkish annals. For picturesque diction, and marvellous memory, it was a display worthy of Lord Macaulay. Few men possess such native gifts of accurate recollection as Dr. Addison Alexander and Dr. Storrs. But many an ordinary memory may be immensely strengthened by *using* it. As soon as we begin to use note-books and other artificial helps, the faculty is hopelessly impaired. Bladders never make a swimmer. Dr. Addison Alexander wrote a part of one of his commentaries at a hotel in New York, leaving his books of reference in Princeton. When asked how he could quote from volumes fifty miles off, he replied 'Oh! I have read them all at home, and can remember every word'!

—The same:

"Go and buy us a little food," said the old patriarch to his sons, when the famine pinched sharply. It is the famine of the heart which sends a sinner to Christ. Beside His mighty granary of grace Jesus stands, ready to fill every man's sack as full as he can carry. It is not a barter for salvation, but a free gift. Jesus puts the money back into the sack's mouth, and says "I have paid the ransom for you; my *gift* is eternal life." A full pardon He puts in likewise.

But pardon does not fill the sack. He says "My peace I give unto you. Not as the world giveth" (for that is a sham), "give I unto you." With this comes strength for duty. "I can now do all things through Christ," exclaims the happy convert. The sack is not full yet. "My grace is sufficient for thee," is the label on the bountiful gift which goes into the believer's soul. Unlike money or corn, grace increases the more of it we use. It is the miracle of the five loaves repeated. Such a veteran disciple as Alexander Duff discovers that after feeding on his divine supply for three-score years, he has "twelve baskets full" at the end of his life-banquet. Pardon, peace, strength, and daily grace all go into the Christian's sack. And even then, their bountiful Master says—These promises have I made unto you that my joy might remain in you and that *your joy may be full*.

Surely here are inducements enough to attract every hungry soul on earth. It is not a meagre pittance scrimped out by a stingy hand. "Open thy mouth wide and I will fill it," is the munificent offer. But, as a witty English divine says, "some Christians have a spiritual lock-jaw, and you cannot get even a spoon between their teeth." These are the half-starved professors who never open their shrunken hearts for a blessing, or their purses to the needy, or their lips to speak a word for Christ. They do not even own a sack; it is a pint measure which they carry about, with a few kernels rattling on the bottom.

Selections.

THE POWER OF THE HOPE.

An Address

BY THE EARL OF SHAFTESBURY AT THE RECENT MILDMAY CONFERENCE.

It is my duty to say a few words to this meeting, but they must be very wary indeed. You have heard this great question propounded and enforced upon your hearts and consciences with great eloquence, power, and piety, and you will hardly expect me, as a layman, to follow altogether in the track of those learned and able clergymen who have just addressed you; for although I claim for the laity as much knowledge and depth of feeling in this great question as the clergy, yet perhaps in the presence of the clergy, and when we are met for the purposes of instruction and exhortation, it is more discreet and becoming that the layman should speak only of his general experience, and of the effect this great doctrine produces upon himself and on others in a similar condition of heart and mind.

I concur very much indeed in what fell from the first speaker, that in the present day we are greatly misled and deceived by all these externals of refinement and civilization, that we have a notion that the human race is making very great progress, and advancing by degrees unto final perfection. I believe that there never existed a greater delusion in the minds of men than that which now exists upon this great and startling subject. So long as I have been able to observe, I think there is a great improvement in the conduct of man towards man. We see a great deal of it in the work of philanthropy. Our legislation is more humane. We have put down the slave trade. We are restricting the hours of labour.

We are talking very much of the dignity of man. We are respecting our brethren more than in former days. We acknowledge each other's rights, and we are speaking as if we were approaching a great and common level. Collective power is almost deified in the conduct of man towards man, and great has been, no doubt, the improvement in our mutual relations to each other; but I must say, I do not think that this improvement in civilization as from man towards man has been accompanied by an equal improvement in the relations of man to God. Now, this is leading to a great extension of the doctrine—I am afraid of touching upon dogma, but nevertheless I must out with the truth—of justification by works and not by faith. Wherever you go, you hear it said and declared, as if by authority, that Christianity consists solely in the love of your neighbour, consists solely in working for his benefit, and so attaining your own salvation by the works merely which you have wrought upon others. I must say, I think, from what I see (I repeat it), in this improvement of man towards man there has been a great falling off in depths of piety and in recognition of the relations between man and his God.

Now, among the signs talked of, have been wars and rumours of wars—wars, it is said, more fierce and more bloodly than those of the former times. Wars and rumours of wars we have had and shall have, and dreadful will they be to the nations that suffer them, and the probability is that, long as we have been spared by the mercy of God, the time is coming when this nation will learn by war, within its own boundaries, what is the service of the nations and what is the service of Almighty God.

But, I confess that, dreadful as war may be—and we now know more of its horrors than we used to do, from the minuteness of the particulars in the newspapers, and more of the tremendous price at which victories are won—I fear much more, with a view to the future, the condition of man as to his relation with God. I fear much more that the state of things is coming on as foretold by our Lord, that spirit of indiscipline, insubordination, lawlessness, dislike of restraint, and all comprised under the word *'Anomia* —I say, much more do I fear the great result which He predicts, when He says that the love of many shall wax cold. The great characteristic of the day is indifference, and indifference is the most fatal thing to which any church or nation could be subjected. There is a great stir, no doubt, among a certain number of religious parties, but the great mass of the nation is sunk in indifference, because it is sunk in the mad pursuit of wealth, and the still more mad enjoyment of that wealth when it has been acquired. There remains, however, the great doctrine which, with those who entertain it, goes to the inmost heart and must form the very life-blood of their temporal, and certainly of their spiritual existence—the great doctrine and hope of the second coming of our Lord. I may speak a word upon that as the result of my own experience, and I hold it out to all the clergy, if they will allow me to give them a word of exhortation—I give it not upon the standpoint of interpreting the Bible, but from the standpoint of having had much knowledge of the working people, from the best of them down to the lowest dregs of the population—I maintain that if you will go among the mass of the people in all their misery, and filth, and sin, and hold out to them the great doctrine of the Second Coming, and tell them that if they will but turn to the Lord, it may be at hand, it may be far distant—I tell you that, if you will go among the great mass of the poorer sort, and hold out to them this great truth, and enforce it by all the eloquence that you can command, and all the spirit that may be given to you by the Holy Ghost, I have no doubt (I feel it from what I have seen and heard myself), that thousands of the people will receive the gracious and consolatory doctrine, and find in it the solace of their present misery, by living in the hope of an immediate and blessed hereafter. I saw it in the very depths of human misery. I saw it and I heard it in the lowest receptacles of human sorrow, in Whitechapel, where were collected some three hundred of the most miserable of human beings. There they were addressed upon this very subject; and when I called upon them to sing the ever-stirring hymn with which we began to-day, with the great chorus, in which they all joined—

"Hold the fort, for I am coming,
Jesus signals still.
Wave the answer back to heaven,
By Thy grace we will"—

those 300 wretched human beings burst as one man into song for ten minutes, and then for ten minutes more did they repeat it, and went back to their homes comforted and strengthened, because they heard for the first time that a Redeemer was at hand, and that any hour He might be expected to take them to Himself, regenerated and happy, there to dwell with Him for ever. I know it is an unpopular doctrine to many in easy circumstances, or engaged in high missionary operations, who wish to have the thing perfected by their own strength and exertions; but because it is unpopular, that is the more reason you shuld press it upon them, and force them to hear it, whether they will or not. If, having failed among the better sort, you wish yet to preach the doctrine with all its truth and consolation, allow me to say again, in conclusion: Go among the apparently lost, among the most degraded, the most miserable, and I would dare to predict that any man who does so in that spirit and in that notion of the Gospel, and holding out this promise, will return in joy and bring his sheaves with him. I must apologize for having spoken so long, but I was told to do it. This is a subject that has been in my heart for many years. I have thought and read upon it, but never so methodized it as to dare to bring it before any audience in a didactic way, especially before such an assembly as this; but of this I am quite sure that it is the only doctrine that will meet the prevalent sins, weaknesses, and perils of the times. It is the only doctrine whereby you can withstand the mighty progress of every form of vice, and above all, those specious forms of unbelief that are breaking out on the right hand and on the left and leading (I say it with sorrow and with terror) to the perversion and ruin of the present and the coming generation. May the blessing of God descend upon this assembly, and upon all that has been uttered this day in piety and in prayer!

THE BAPTISM OF THE SPIRIT; HOW FOUND AND RETAINED.

God is ever carrying His church on and on towards perfection. As there are steps in the soul-experience of each individual Christian, so with the aggregate whole there are periods when a truth, more advanced than those already held, is seen, sought and grasped by the hand of faith, a joy and glory for evermore.

Christianity, asserting itself first as facts in the history of a Divine man, soon fought the battles of an objective faith. The Reformation forged the link between objective and subjective in its strong presentation of justification by faith, and Wesley and his associates carried the church fully over to the subjective ground of personal acceptance and assurance of salvation. Since that day progress has been almost altogether in that line; personal acquaintance with a personal Saviour, personal consecration of every faculty and possession to Him, with restless activity in His service, have characterized the earnest portions of the church; full trust for full salvation, those further within the vail.

But recently an advanced path has opened, and these consecrated ones are everywhere crying for the fullness, or, as it is technically termed, the baptism of the Spirit. Multitudes are seeking it and gladly testifying to its joy and power when found. We call this an advanced step, for, while deeply subjective, it is yet in the direction of that better objective state in which self shall sink out of sight and God be "all and in all." The testimonies of those who have thus entered into conscious personal relations with God, spoken and published, are very inspiriting, and lead multitudes of other earnest trusting ones to cry out, "Let me, too, find all that the other children do, since we have one Father who is 'no respecter of persons.'" But they are often very puzzling also, since those published are usually the marked ones; marked, I mean, by strong, sensible emotion, "waves of glory," "loss of strength," "electric thrills," and the like. These accessories are fastened upon to the absolute detriment of those who are thus withheld from taking that which is only given into the hand of faith. To afford some needed help to these, and for that reason alone, the writer has felt called to set down, in as few words as may be, the process by which God, who *knows how*, gave His Holy Spirit, in this fuller development, to her who asked Him.

A Christian of many years' standing, commencing with the objective life which sought *religion* not *Christ*, holding orthodox theology with a firm grasp, then becoming personally anxious and finding rest in simply trusting in the word and work of a living Christ, I passed years in the usual up and down life of an earnest, busy Christian worker, sinning and repenting, having conceptions of better things with no power of reaching them, hours of mountain-top glory followed by long weeks of darkness and icy chill. I need not describe those years, they are too sadly familiar to all readers. Underneath the whole, however, lay the longing for a personal revelation of the unseen Christ. I did not believe it was possible. I was told it was blasphemous, and yet I have prayed in agony again and again for some rending of the veil which separates us from the invisible, some word, some vision, some touch which would prove that what I trusted in, lived for, and professed, was truer than Mohammedanism, Buddhism, or anything else to which I might chance to have been educated. And often the answer came, but I did not know how to interpret it. I could not hold on to it because *I did not believe*. Let me say here, that I am *sure* God does not mean His children to spend long years seeking what He is more than ready to bestow. If we could but learn the lesson "according to your faith be it unto you," we might surely be filled with His glory from our conversion all the way through.

Then came the blessed teachings concerning the higher Christian life, and God led me to consecrate myself, without reserve, so far as I saw, to Him, giving me at the same time the promise, "I will put my fear in them that they *shall* not depart from me," and through these four years I never have. Faith came, too; a faith that was always efficacious while in action, and my former life was reversed. Victory was now the rule, failure the exception. The Lord "kept" for me all that I really trusted to Him, and to tell the blessings of those four years would fill a volume. Yet I was not satisfied; there were fluctuations; a hasty, petulant word, nay, a sudden emotion of impatience or anger, would give the enemy a chance to say, "There, what has become of your theories?" and if I listened to him, as I generally did, a great wave of unbelief would sweep over me which rendered victory, of course, impossible. Or the dear, blessed Lord would reveal Himself to me in some of His many lovely and loving ways, but as soon as the fresh sparkle of feeling was over, I would think it all excitement and begin again to pray for that mysterious "something" which others said they had and I had not. Last spring I concluded I needed the definite baptism of the Holy Spirit and oh, what a long, weary time I prayed for that; wildly, passionately at times, desparingly at others. At last there came a sleepless night, when the Lord Himself showed me that I was seeking not purely Him, but partly *self*. I had got beyond wanting a state or feelings, but I had built up a grand ideal of character, of what I would be and do when the baptism came. I would not be content with the incoherent gladness which was the only way some of my friends could testify of an indwelling Christ. I was capable of great conceptions, and God could and *should* do more than I could ask or think. I had been looking at my ideal in all its scriptural lineaments and thinking that people ought to praise me for not being willing to take anything else, but in that clear revealing I saw that I had set up an *idol* and that I been going through the impious process of worrying and endeavoring to *force* God to *carry out my plans*. The thought came: Can you let it go, and consent to live the old, fluctuating life for evermore, if God wills? For one moment I hesitated, and then down came the idol crushed by the thought, I *can* trust my dear loving Jesus to plan for me better than I can ask or think. My *will* went right over, for the first time, absolutely into His safe hands and I saw and still see that faith and consecration are not two things but one; we are constrained to yield all up to Christ because we cannot but trust one who looks so infinitely worthy of being trusted.

What followed then? Nothing but intense rest, as I then thought. The next day I was called to special service for which I found myself endued with uncommon power, and the next and the next. Little sweet reminders of His presence were sent me in journeyings and rest, illumination flashed upon passages of the Word, victory came side by side with temptation; but I had known all these before, they had not been permanent, and I still prayed, submissively now, for "the baptism." Four weeks afterwards it suddenly flashed upon me: "If we ask anything according to His will, we know that He heareth us, and if He hear us we *know* that we *have* the petitions we desired of Him," and I *knew* that I had this earnestly asked baptism of the Holy Ghost, not because of my feelings, but *because God said so*. For four months my life has been almost all sunshine, quiet sunshine mostly, with great thoughts of God's wonderful fullness, a fountain of supply at the end of every possible avenue of need. He has always been *consciously* present in my heart, though only at times *sensibly* so. I am always fully furnished for the work to which He calls me, and have constant victory through faith. He whispers to me in still, quiet accents, when, and as He chooses, He manifests Himself. But I do not fall back into darkness and unbelief when the manifestation is over, for I *know* I *have* the petitions I desired of Him and I hold the indwelling spirit, as I do all lesser blessings, with the hand of faith.

As counsel and possible help to others I offer these thoughts :—

(1.) We are too prone to plan for God. We form a picture made up of our own thoughts and the experience of others and ask Him to realize that to us. Submission is the footstool of prevailing prayer.

(2.) We often pass by the blessing for which we have been pleading because it is different from our anticipations. God holds out the very thing we have been asking and we say, "not that but *the blessing*." We call the given bread stones and God's fishes serpents because they are not the color of a salmon or the length of a whale.

(3.) We are apt to confound filling with manifestation, and to undervalue the crumbs of this because we want the whole loaf at once. God often offers this trial of our faith and it fails in the testing.

(4. We are many times unable to hold God's revelation of Himself even when we are conscious of receiving it, because our faith is not steady to the truth that we *have* the promised gift as really, whether it is in a present state of manifestation or not.

Lastly, sweeter than any state, experience, or revelation is it to have our will so thoroughly in God's as to be better pleased to have "the petitions we desired" in His way than in our own, and for this sweet and enduring conquest of the long fluctuating one I desire to render Him overwhelming and eternal praise.—(*Times of Refreshing.*)

M. E. W.

PRAYER AS ILLUSTRATED BY NEW TESTAMENT NARRATIVES.

BY REV. W. H. WILLCOX, READING.

The Evangelists have not attempted to give a *complete* account of our Lord's earthly life. They have merely culled out various facts, teachings, incidents, from a great mass of material, leaving far more than they used. Says John, with hyperbolic emphasis, and with his eye upon the three preceding Gospels as well as his own: "There are many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Now by what rule were they governed in their selection of incidents to be narrated? Of course there was a wise method in their procedure. If they were guided, as Christ so often engaged that they should be, by the spirit of infinite wisdom, there must have been some good reason why they gave to the world for all time what they did, and left unrecorded so much else that was in itself, perhaps, equally interesting. This reason the Evangelists themselves have nowhere given us. But the Apostle Paul has, perhaps, shed some light upon the matter. Speaking of incidents mentioned in Old Testament narratives, he says: "All these things happened unto them for ensamples, and thep are written for our admonition." The word rendered ensamples is literally *types*. These experiences of the chosen people were types or illustrations of the principles on which God's moral government is administered. And they were put into the sacred record that by illustrating those principles they might serve for our instruction. God's Word was never intended to be a mere history, even in its most historical parts. It is a spiritual guidebook for pilgrims to the Celestial City. And its narratives, as truly as all other portions, are subservient to that end.

We may fairly assume, then, that, under the guidance of the Divine Spirit, the New Testament writers selected for narration those incidents which were best adapted for the object for which the Bible was given; best adapted to convey religious instruction in setting forth the principles of God's spiritual government. Every recorded miracle was designed to be read as a parable spoken in deeds rather than words. Every narrative is an object-lesson for teaching religious truth.

What, then, do the New Testament narratives teach us on the subject of prayer?

1. *That God hears and answers prayer.* Our ignorance may urge many objections to this truth. We may not see far enough to detect its harmony with the invariableness of law, or with the universality of God's purposes, or with the divine immutability. And they who assume that their vision sweeps the entire field of truth, so that nothing *can be* true which they cannot see to be so, will of course tell us with a noisy positiveness which proclaims their shallowness, that prayer is useless. But no candid man can read such a narrative as that of Bartimeus, or of the ten lepers, without seeing that, as an actual fact, Christ *did* hear and answer the prayers that were offered for His help. These men did not find prayer to be useless. They received in answer to their prayers invaluable blessings, which they would not have received if they had not asked for them.

2. *God hears the prayer of one in behalf of another.* Jairus prayed for his daughter's restoration to life, and his prayer was answered. The Centurion entreated Jesus to cure his servant, and at the Master's word the fever left him. The agonized father begged that if Christ could do anything for his demoniac son, whom the disciples had so failed to heal, he would; and that son was soon in the possession of health and self-control. It may seem to us very strange that such a benevolent being as Jesus should delay to confer such blessings until he had been entreated to do it by friends less loving than he. But we are now studying *facts*, and we are not to discard or ignore them because they seem to us so strange or so unlike what we think they outght to have been. And surely, if we will allow them to speak, the facts of the New Testament narratives affirm as plainly as facts can affirm anything, that God hears the prayers of one in behalf of another.

3. *Earnestness in prayer secures blessings which otherwise would not have been received.* Read the story of the Syrophenician mother, Mark vii. 25-30, and who can fail to see that her importunity secured the blessings which, but for such earnestness, would never have been hers. Or study the narrative of the unjust judge and the importunate widow. Whether an actual occurrence or not, it was clearly spoken by Jesus to teach this very lesson, the power of earnestness in prayer. Or, look at the account of the host supplicating bread at midnight for his unexpected guest; the whole design of the narrative is to teach us to be as earnest in prayer as he was. For if we "ask" as he asked; if we "seek" as he sought; if we "knock" as he knocked; we shall find, as he did, that earnestness is power in our petitions to God as truly as to men. It is very easy to ask questions here and questions perhaps which none of us can answer. The burden which our ignorance of the *reasons* for God's ways lays upon our minds, may to some of us be dreadfully oppressive. There may be no escape from it but in a remembrance of our infantile ignorance and an assurance which nothing can disturb, that God doeth all things wisely and well. Facts are facts, whether we can satisfactorily explain them and build them into our system of doctrine or not. And the facts of the New Testment narratives tell us, as plainly as scientific facts tell us, of natural laws, that earnestness in prayer secures blessings which otherwise would not have been received.

4. *Not every specific thing asked far will be granted.* Our Father in heaven has never cursed his children with any promise in regard to their prayers, that their ignorance shall override his wisdom. When Jesus prayed so earnestly that the dreadful cup might pass from him, an angel came to strengthen him; but no angel removed the cup from his shrinking lips. When Paul besought the Lord that his thorn in the flesh might be removed, God gave his prayer a richer answer than would have been the precise thing the Apostle craved. So is it oftentimes with us. Our prayers were never meant to be steps by which we might mount the throne where God forever sits supreme. To a filial spirit it will ever be an easy and joyous thing to say, in regard to every seeming temporal blessing for which we pray, "Nevertheless, not as I will, but as Thou wilt."—*Congregationalist.*

AN INCIDENT IN THE LIFE OF A MISSIONARY IN THE ROCKY MOUNTAINS.

BY REV. M. ALDRICH.

You wish to know of my life in the West. For fourteen years I have been preaching up and down these mountains, and have always found that I was just as near to God whether upon the highest mountain or in the lowest valley.

On one of my journeys over the mountains, I left Fairplay, where I had been preaching, to attend a Conference, to be held at Canon City. I had three dsys before me—so thought I could make the distance on foot, as we "frontier ministers" did not in those days have any money to spare for hiring horses.

I got along very well until within about twenty miles of Canon City. It has been snowing all day, and a little after noon I stopped to rest and eat the remainder of my lunch. Before starting on, I cut some saplings or poles about five feet long, and with strings that I carried with me for purpose, I made some snow-shoes, put them on, and made pretty good progress for the next five miles. The storm ceased, yet there was no clear sky; nothing but a dull, leaden-hue; darkness came on early. There were no stars to guide me, so I took my course by the wind, although even that was so light, it sometimes puzzled me to tell from whence it came. Yet I kept my course pretty well, and was getting along nicely. It commenced to freeze, so that the snow bore me up quite well; and even though it was so dark, I felt very much encouraged when suddenly I found myself going down, down, down. My snow-shoes were the first to start on the perilous journey—they took me along. Down, down I went, over and over, and not quite knowing where I was, I expected to be landed into eternity. But no! I reached the bottom, picked myself up, and found that although considerably bruised, there were no bones broken; yet I had broken a pole that helped to make one of my snow-shoes. It was too dark to cut another. As the crust began to bear so well I discarded both, and was getting along nicely, when—what was that I heard! the howl of a wolf in the distance.

If any of you have ever been out alone, on foot, in the dark, far from any human habitation, and have heard that dismal howl, you known the sensation. To you who have not, I cannot describe it; my blood seemed to curdle in my veins.

But remembering to whom I had consecrated my life, I said 'Thy will be done,' and hastened on. As I supposed, that first howl was a signal soon to be followed by others in different directions, each one answering and every answer showing that they were coming nearer. I had no fire-arms, as I never carry them, and having used my last match that morning, could build no fire to keep them off; so knowing that only our Father could save me, I put my trust in him, and as they surrounded me, ready for the final spring that should make me their victim; even while I could feel their breath, and hear the snapping of their teeth, I raised my voice and began to sing "Be Thou, O God, exalted high." At the sound of my voice the wolves drew back, and I kept on my way, still singing with all my heart. As my voice sounded through the pines and reechoed from the neighboring cliffs, I heard no more from my hungry visitors. The stars came out so that I could see my way more plainly, and just as day-light broke in the east, I entered the hotel at Canon City, in time to get a few hours rest; then meet with my brother ministers, and thank God for our many blessings, and especially for my miraculous preservation from a most terrible death.—(*N. Y. Evangelist,*)

PAPAL HIERARCHY FOR SCOTLAND.

1. As a "*monarchy*" is a state or government in which *the supreme power* is lodged in the hands of one person, so a "*hierarchy*" is a state or government in which *the supreme power* is lodged in the hands of a priest.

2. The *Papal* hierarchy is a government, in which the supreme power, both in things temporal and spiritual, is entrusted to *one* person, namely, the Pope. It is, therefore, a *monarchy.*

3. The power of that monarch is not limited or restrained by any constitutional barrier. It is therefore, a *despotic* monarchy.

4. It admits of no tribunal on earth to which any appeal against its proceedings can be carried. Consequently, it is an *absolute* despotic monarchy.

5. All the papal hierarchies, in different countries, are under the direct and entire control of their one supreme, despotic ruler; and each subordinate hierarchy has a widespread, systematic organization. It possesses a host of priests, with convents, schools, colleges, and confessionals, by which to disseminate among the people the views of government, law, and morals promulgated by the Hierarchy, and to enforce obedience to its peculiar code—the *Canon law.*

6. The Canon law (which, by Papal authority, over-rides every other) prescribes all civil and political, as well as religious, duties. It enforces obedience by penalties, which, though chiefly temporal and bodily, such as fines, imprisonment, confiscation of goods, torture and death, include also an *eternal anathema.* It contains all the bulls, decrees, and edicts ever issued from the Papal throne, and sanctions all the deceit, injustice, and cruelty ever practised by the Papacy.

7. This absolutely despotic and avowedly persecuting system, under the control of a foreign monarch, has been extensively patronized by the British Government. Its *convents* enjoy immunities refused to all other institutions. *The subjects of the Pope* are allowed to exercise political power equal to that of *the true and loyal subjects of our Queen;* they are permitted to assume titles of princely and aristocratic dignity conferred by their monarch; and schools and colleges are provided at the public expense, where Popery teaches doctrines and laws subversive of the constitutional government of the empire.

8. Papal government has blighted the social and intellectual prosperity of every country that has submitted to its sway. Wherever it has had the power,

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it has established idolatry, opposed the circulation of the Holy Scriptures, discredited the one Mediator between God and man, and contradicted the divine testimony as to the only way by which a sinner can be saved.

9. The proposed Papal Hierarchy for Scotland is the machinery by which the Pope seeks and expects to introduce among us the operation of the Canon law, and it will form part of that vast political association which rules, more or less absolutely, over 180,000,000 of our race, and has for its avowed aim to establish Papal despotism over all nations—a most formidable conspiracy against the rights and liberties of our native land.

It is surely time for all who believe in the Lord Jesus Christ to bestir themselves. The prospect is very dark, but it is not yet too late for his redeemed people to awake and cry for help to Him who can and will deliver us.

It was unanimously resolved by the Committee of the Scottish Reformation Society, and those appointed at a Conferenoe of Delegates to oppose the establishment of the Papal Hierarchy in Scotland, that all Protestant ministers should be earnestly requested to call the attention of their people to these facts, and urge all who love the Lord Jesus Christ to pray Him to deliver our country from the Papal despotism which is grasping at supermacy over all nations.

[Copies of this leaflet for circulation, may be had at the Scottish Reformation Society Offices, George IV. Bridge, Edinburgh, at the rate of 10d. per 100, post free.]

DISTRESS IN PALESTINE.

A CORRESPONDENT sends us extracts from a recent letter from Bishop Gobat at Jerusalem, of which we quote the following:

"Last winter we had very little rain, especially in Judea and beyond Jordan, so that the harvest was very poor, and wheat became exceedingly dear; while the heavy taxes (new and old) ate up the last means of existence of this ruined people—both Christians and others—so that numbers are daily approaching death by starvation. The Mohammedans are even the worst off, because nearly all the able-bodied men have been carried off to the war in the most arbitrary manner.

"Many deserted, but were, for the most part, again seized. Some got away even from the barracks by bribing, but then the utmost misery was the portion of their poor wives. They were beaten and ill used by the officials, partly as punishment for the husbands' desrtion, partly to compel them to betray their hiding-place. Then the creditors too, who had advanced money for the bribing process (many of these being also officials) began th claim their money, and thus thousands of the poor wives and children whose fathers and husbands are at the war are in the most desp e ate misery. Some of us are doing what we can to help them, but what can we do among so many?

"If I have spoken thus far of the misery of the general inhabitants of these lands, I must not omit to speak especially of the poor Jews and proselytes who lie so near my heart. These, more espcially the Morocco Jews, and many proselytes, are nearly ruined; all trade is at a standstill. With the help of Christian friends I have already spent more than 7500 frs. (£300) in assisting poor Jews and proselytes. But now my purse is empty just when help is sorely needed. I can do nothing now but commend these poor people heartily to God and to your sympathy."

In another part of his letter Bishop Gobat speaks of his own Orphanage on Mount Zion as being very difficult to support in these dear times, especially, I believe, as many in England do not understand that the providing for it still rests with him. All this is no light burden on the godly old man, now in his eightieth year. Only those who know how he will deny himself in every way to help others can realize what a trying time this winter must have been to him.—*Christian.*

TELEGRAPHIC NEWS.

St. Petersburg, April 17th: It is semi-officially stated here, that the negotiations between Germany, England, and Russia for a settlement of the differences between the two latter countries are proceeding satisfactorily.

Bucharest, 17th:—The Roumanian Army is moving towards the Carpathian Mountains in order to avoid a possible disarmament and any collision with the Russian troops.

London, 18th: The English newspapers of all shades of opinion, with the exception of the *Daily News*, unite in approving the despatch of troops from India as a proper precautionary measure.—Further particulars have been received relative to the loss of the Childwall Hall. The total number of lives lost was fifteen, including the following passengers;—the Rev. T. Horsfall, Chaplain Bombay Establishment, Miss E. L. Hammond, Mr. Charles Wainwright, and Mrs. Nesfield's infant. The Captain and the first and third officers were also drowned.

St. Petersburg, 18th: The Emperor has sent General Todleben on a special mission to San Stefano. Nothing has transpired concerning his instructions.

Constantinople, 18th: The Sultan has dismissed Vefik Pasha, who is friendly to England, and has appointed Sadyk Pasha Premier, Savfet Pasha Minister for Foreign Affairs, and Izzet Pasha Minister of War.

London, 19th: A Royol Proclamation has been issued prohibiting the export of Torpedoes and all apparatus connected therewith.—The negotiations between England, Germany, and Russia now centre at Berlin, and the prospects of German mediation being successful are considered to be hopeful.—A Conference of Ambassadors is expected to be held at Berlin to draught an invitation to a European Congress, which shall meet in principle England's demands regarding the peace conditions, at the same time consulting the feelings of Russia.

Constantinople, 19th: The Porte has sent a note to the Grand Duke Nicholas in answer to his request for the speedy evacuation of Schumla and Varna by the Turkish troops. The Porte promises to give up Varna, Schumla. and also Batoum in proportion as the Russian troops evacuate non-Bulgarian territory.

Bachartest, 19th: The Roumanian troops are continually moving northwards, and concentrating at positions of strategical importance.

Paris, 19th: The *Journal des Debats*, the leading Paris newspaper, bitterly condemns the foreign policy of the German Government, and discredits the sincerity of its mediation between England and Russia.

London, 20th: The modification of the Turkish ministry being adverse to English influence at Constantinople, the aspect of affairs is to-day considered less favorable to a pacific solution.

21st: The continental papers state, that England and Russia have adhered to a proposal made by Germany for the simultaneous withdrawal of the British Ironclad Squadron and the Russian army from the vicinity of Constantinople, in order to facilitate the meeting of Congress. The Russian press is silent regarding the despatch of troops from India to Malta.

22nd: The political situation is not at all improved Austria still continues her vacillating policy, and the essential difference between England and Russia remains the same.—The London papers consider that the proposal made by Germany for the simultaneous with-drawal of the British Ironclad Squadron and the Russian army from the vicinity of Constantinople would benefit Russia the most.—The Commissary General is buying up large quantities of wheat for Malta.—At a large meeting of the Manchaster Cotton Operative Societies, it was unanimously resolved to recommend the strikers to accept a 10 per cent reduction provisionally.

St. Petersburg, 22nd: It is semi-officially stated here that negotiations are proceeding for fixing the points whither the British Ironclad Squadron and the Russian army now in the vicinity of Constantinople shall withdraw, and that when fixed a preliminary Conference will be held to settle the programme for the European Conference

London, 23rd:-It is stated at Constantinople that the Bulgarians have attacked eight Mussulman villages and committed great outrages. The Mahomedan population, however, resisted the attack. Severe fighting between the insurgents and Russian troops has taken place. The Russians have asked for reinforcements to be sent from San Stefano.

Constontinople, 23rd: The insurgents consist of the garrison of Nisch united to the remnants of Turkish troops in the Balkens. A mixed Russian and Turkish Commisson has been sent to pacify the insurgents,

Berlin, 24th: Prince Bismarck is unwell from an attack of erysipelas. The negotiations for the simultaneous withdrawal of the Russian army and British Squadron from the vicinity of Constantinople continue. The details to be settled are difficult in consequence of the difference between moving an army and moving the British squadron.

St. Petersburg, 24th:- Prince Gortchakoff is suffering from a severe cold, and feverish symptoms have appeared. A national subscription has been started throughout the Russian Empire, for the purpose of forming a flotilla of Russian cruisers.

London 24: The operatives on strike at Preston have resolved to resume working on the best terms they can obtain but the Blackburn spinners reject the arrangement as proposed by the meeting held at Manchester on Monday — Prince Bismarck's basis for the proposed European Congress is, that the Powers be invited to revise the Treaty of Paris of 1856 while considering the situation resulting from the war.—the British Government, however, regards the invitation as too indefinite.—The Mussulman insurrection in Roumelia is of a serious nature, and already engages the services of 30,000 Russian troops. It extends through the whole of the country to the south-east of Philipopolis, and is due to the unendurable Russo-Bulgarian *regime*.—Reinforcements of Russian troops are being despatched to Macedonia to quell the Mussulman insurrection which has broken out there.

PASSENGERS SAILED.

Per Str. *India*, 20th:

For Suez.—Rev F Stevenson and Mrs Stevenson.

For Noplus.—Major V E Law, Mrs Law, Mrs Manson and son, Major Mowray, Mrs Appel and son, Messrs A B Stoney, T B Stoney, G I Hare, M Toomson, G Manson, H I Sparks, Appel, L H G Thomas, E B Medley, P R Cola, and Ackerman.

For Liverpool.—Mrs Sedgwick and three children, Mr Hyndman, Mrs Hyndman and two sons, Miss Stenhouse Mrs McPherson and two infants, Mr N Richardson, Mrs Richardson and four children, Mrs Sandiford and three sons, Miss Pattison, Master Thomason, Mr Mercer and three children, Mrs Charles Mercer and three children, Messrs Robinson, Boyd, A Faulkner, W H Mercer, D G McKenzie, J Hainsworth, Mrss Hammett. H Nelson, Faulkner, Thomason, and Hainsworth,

Per P. and O. Str. *Bokhara*, 22nd:

For Southampton —Mr and Mrs F W Porter, 2 children, and infant, Mr and Mrs Alfred Herbage and infant, Mr W E Parry and 2 children, Miss Vaughan, Master Benjamin Miller, Mrs Barstow 2 children, and 2 infants. Col and Mrs R Chalmers, Col and Mrs Dixon and infant, Mrs Winter, child and infant, the Rev W and Mrs Clark and infant, Mrs Percival, Mrs Charsley, Mrs G A Oliphant and infant, Mrs Alexander, Mr and Mrs H Downs and 2 children, Miss Roberts, Mr Williamson, Miss Williamson, Miss Lang Mr and Mrs Barrat. Mr and Mrs Golden and son, Mr and Mrs Prenergast, child, and infant, Miss Mayne, Miss Bell, Mr and Mrs Burgess, Miss Burgess and two children, Major-General F and Mrs Macgowan, Capt C Pyne, Capt Osborn, Mr and Mrs J P Fox and Infant, Mrs Wallace, Messrs Hughes, H Martin, H C Barstow, J Walker, Trimmer, J O H N Oliver, J Cochran, W G Bell, A Sharland, H E Glazebrook, Gordon-Mackenzie, E O Leggett, J Newell, Francis, Pryor McGennis, Greenland, and Williamson.

For Brindisi —Rev C F H Johnston, Lieut H W Dupuier, Messrs E C Buck, CS, R H Buckley, S H Wynne, R H Oldham, W Sinclair, S J Newith, Down, C Perrin, J Low, M Souttar, and J M Brind.

For Venice —Mr and Mrs E Colvin, Lieut Genl D M Stewart, Mr and Mrs Griffiths, Dr Whitton, Messrs J G Silcock, T W Smyth CS, W R McComas, J F Wigley, L M Cullen, E B Eastwood, and Brovastein.

For Gibraltar.—Messrs Parer Brothers, Miss and Master Parer, Miss Gilmott, Mr and Mrs Arenas and child, and Mr A Somerville.

PASSENGERS ARRIVED.

Per Str. *Arabia*, 18th:

From Genoa.—Messrs Leone Garassino, Gennaro Deungelis, G Rabi, Sejlager, S Canzio, Sejlager, and Mrs Haller and one child.

From Naples.—Mr McNair.

From Suez.—Mr R P Francesco Cappucino.

From Aden.—Count Calderai and 5 others.

Mr Haller, a passenger, died on board at sea on the morning of the 18

Per P. and O. Str. *Hindoostan*, 24th:

From Southampton.—Major and Mrs Jamieson, Mr Christie, Mr T A Payne, Miss Carew, Surgeon H Adey, 2nd Lieut B E Winter, Miss J Loof, 2nd Lieut J G L Burnett, Surgeon A F Street, Mrs Dolson and 2 infants, Surgeon R Manser, Mr and Mrs J Sumner, Captain E R Reid, Conductor and J O'Brien.

From Venice.—Colonel J R Westmacott, Mrs H M Ross, Major Henderson, Surg-Major Bradshaw, Col and Mrs Colley, Messrs M A Markham, W Gillespie, E B Carroll, C J Smith, J D Maxwell, and J Sherriff.

From Suez.—Mr G Ermens.

From Aden.—Mr J Barker, wife, and child.

Domestic Occurrences.

BIRTH.

SIMPSON—April 24th, at 2, Parell Road, Byculla, Mrs. William Simpson, of a daughter.

MARRIAGE.

MAUNSELL—ANSON—April 18th, at the Cathedral, Bombay, be the Rev F L. Sharpin, Captain E. H. Maunsell, 18th Hussars, to Rosalia Harriott, daughter of the late Charles Anson, Esq

DEATHS.

PURCELL—April 3rd, at Panchganni, Captain H. Purcell, Bombay Invaild Establishment, aged 73 years and 9 months.

KERR—April 18th, James Kerr, Esq, late I N, Chief Engineer, Turret Ships Magdala ahd Abyssinia, aged 49 years.

FIRTH—April 20th, at Ahmedabad, Alice Una. child of L. E. St. John Firth, B. B and C. I. Railway, aged 1 year.

"BOMBAY GUARDIAN."

Subscriptions received from 20th to 27th April 1878.

at the new rate.

J. H. Irvine, 15th June 1878, Rs. 1, Captain A. S. Grove, 24th April 1878, Rs. 34-8; H. Neale. 7th January 1879, Rs. 4-7; Rev. W. Robb, 29th February 1879, Rs. 9-4; Captain W. Stenhouse, 1st March 1879, Rs. 7-10; E. W. D'Souza. 27th April 1879, Rs. 6; S. Macdonald 31st March 1879, Rs. 6; Rev. T. Carss, 12th April 1879, Rs. 6; N. Spencer, 12th April 1879, Rs. 6; Mrs. Thomson, 27th April 1878, Rs. 38-10; Rev. A. Bourquin, 3rd February 1879, Rs. 6; E. Flour, 31st August 1878, Rs. 6; J. B. Paterson, 31st January 1879, Rs. 6; D. Navalkar, 30th April 1878, Rs. 2; C. P. Torrens, 27th April 1879, Rs. 7-10; J. K. Bythell, 21st November 1878, Rs. 6; Captain C. Christian, 12th April 1879, Rs. 6; S. Shapoorji Bengalee, 3rd March 1879, Rs. 6.

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